A METROPOLITAN SUNDAY.

VARIED PULPIT THEMES. SERMONS BY THE REV. DR. POST, THE REV. DR. CHEEVER, THE REV. H. W. BEECHER, THE REV. MR. MACARTHUR, THE REV. MR. SNIVELY, THE REV. DR. FOSS, AND OTHERS.

Anniversary Week has brought a number of promment clergymen to this city from various quarters of the country, and several metropolitan pulpits were occupied by strangers yesterday. The Rev. Dr. Post of St. Louis preached the anniversary sermon of the American Home Missionary Society in the Broadway Tabernacle. The Rev. Dr. Cheever, in the second of a course of sermons on the "Evidences of Christianity," at Association Hall, claimed that the Personality of God was excluded by the doctrine of Evolution. The Rev. Henry Ward Beecher, in a sermon which will attract general attention, defined the limits of Deminational Freedom, referring to the trial of Prof. Swing and to the controversy between the High and Low sections of the Protestant Episcopal Church. The day's services were enlivened by many striking incidents, and the pulpit ministrations were unusually incisive and effective.

A FACTOR IN CHRIST'S KINGDOM.

Anciversary sermes before the American Home Missionary So by the Bee, T. M. Post, D. D., of St. Louis. The Rev. Dr. Truman M. Post of St. Louis preached the anniversary sermon before the American Home Missionary Society, in the Broadway Tabernacle. last evening. The text was, "And the kings of the earth do bring their glory and honor into it." Revela-

following convictions: Pirst, the spiritual power which ss this country will, for a long cycle, largely ossess the world. Our civilization is distinguished for ar energy, and is the one most self-diffusive among ne nations. Second, this country can be possessed for Christ only as it is possessed for His universal kingdom, for the great universal cause—and this from the very nature of Christianity. Home missions will be best th the motto, "Our country for the world; strumentality through which this country to be gained for Christ is the simple science or profound philosophy, but , which, after eighteen centuries of trial, is still at the beginning, the wisdom of God and the ees of Coristian culture and civilization, still the great central heart-force is Christ crucified for the o of the world. The text presents the political lowers of the earth as ministrant to Messiah's kingdom. wers foreseen thus ministrant I believe tened the land discovered by him San Salvador, and this world was hung the symbol of man's salva-We love to regard the act as prophetic.

We meet to-night in the interests of an association deeffectuating of that original dedication, in eat it sims to enthrone Christ over the mightlest emast. It has become an eminent historic power, t effective of the factors of Christian civilizais eminent as the builder and civilizer of now n mission to our country, I seem to its double argument. The general duty But there are motives peculiar in nature and which command our first and most earnest mis-endeavor for our own land. First, because it is

and of universal electoral, legislative, justicial, and administrative franchise. These impart peculiar vigor, versatility, and diffusivence to American civilization. They make the American the founder and factor of commercial and maintactural enterprise, the builder of railroad, steamships, and internal improvements, and the medium of exchange extensively through foreign countries; and these make him the chericale diffuser of his own especial ideas, ideas which are now uphraving as an earthquake under the modern world. To these causes, add the energy bred in our civilization by the constant attrition, consequence or conflict of diverse or antagonistic forces, the modern world. To these causes, and the checky bred in our civilization by the consisting attrition, coalescence or coefficit of diverse or antagonistic forces, brought from the different parts of the civilized world. Arising from this unique combination there is kept up a perpetual actiation and play of the fire-forces of civilization without analogy in the history of the world. Our virgin soil and popular freedom make us the quarry for all the schools, seeds, political, commind and religious, of all the earth; the theater of all social experiments; the battle-ground of all ideas affect in modern society. Thus is generated a special energy in our civilization, which makes it especially aggressive and diffusive. This diffusiveness is increased through the natural contagion of filterty, while the immigration to us places us in ctuate affination and kinship with all nations. Thus our country occomes the laboratory and focus of ideas that aspire to the future; it is also their paradigm and proof. Liberty and the rights of man are here on trial. Here is the cynosure of oppressed nations. Our country is a sign and auspice, a refuge and hope to the stricken and down-trodden of the peoples. All the above causes seem to me to destine our country a future historic power, unique in the history of the world; a most potent factor of its future, and eminently so of that of the kingdom of God. Our country is also a peculiar historic power, unique in the history of the world; a most potent factor of its future, and eminently so of that of the kingdom of God. Our country is the past behind. A new, fresh and free world emerges. Many things I see in the Old World to admire, to desiderate for my own country; but when I see how society is berne down, thought is fettered and aspiration repressed by tradition, by slavish modes of feeling, by alien institutions, I feel a isense of emancipation in America is born as especial, bold, original and progressive genius.

The unprecedented ratio of our growth suggests the importance of ti cence or conflict of diverse or antagonistic forces brought from the different parts of the civilized world

achievement is her proof. She is one of the grandest of architects of free, prosperous, and powerful commonwealths: a builder of states as well as charches, civilizer as well as Christianizer of new-born empires from the Atlantic to the Pacific. The preacher then made in detail suggestions as to the future work of the society, and concerning the ways in which its cherches and resources can be test utilized. He then eloquently demonstrated the interdependence and mutual necessity of home and forcign missions, and closed with the following words:

ing words:

"We delight to look on our country as a magazine of year inssionary power for the coming era. Into contemplating it, parrolism finds its sublineest significance, riese to its lottlest passion, yea almost to a religion. I feel for such a country it is good to live; for such an admost said of prophecy—I contemplated into force, including the prophecy—I contemplated into force, including the winderness down ages in the past; its wondteen and the winderness down ages I look, all our history races for a loftler againstance, of sirkes allotting in the past; its lines of lightly in the past; its lines of revolutions, instead one centraled in a plan of God. In vision beyond the discount of the labors of contemplate of the past; and the past; ing words: "We delight to look on our country as a magazine of

who is the sword of thy excellency! and thine enemic shall be found liars unto thee; and thou shalt tread upo the bigh places."

EVOLUTION vs. GOD'S PERSONALITY.

The Rev. Geo. B. Cheever, D. D., at Association Hall The Rev. Dr. Geo. B. Cheever delivered the second of his course of lectures on the "Evidences of Christianity," at Association Hall last evening. His text was Luke xxiv., 27: "And beginning at Moses and all the Prophets He expounded unto them in all the Scriptures the things concerning Himself."

The personality and divine righteensness of Christ, said he, are here assumed by Himself as constituting the whole subject of the Old Testament Scriptures. But the Old Testament Scriptures were then, as they are now, the only known and accorded reality of divine now, the only known and accorded reality of divine revelation in the world. The humanity and divinity of Carist, as a personal reality, are the interwoven warp and woof of that revelation in the Word of God. The divine personality of Carist is demonstrated, and the importance of divine revelation itself is presented as wholly consisting in its disclosures concerning Him; or in other words the whole of God; revelation to mankind is absorbed in the being and character of the Lord Jesus. Now the claim of such personality strikes the philosophy of evolution dead at the outset. For this method of modern infidelity atmits neither personality in God nor trath in the Lord Jesus. It removes God from all reach of our knowledge or belief as our Creator and Father, and Jesus Christ from our confidence and love. But the fact is, it is not natural force nor natural selection that has the directive agency of the universe, but Jesus Christ and Him crucified. These philosophers do in fact, beyond all contradiction, deny the personality of God in deaying his creative interposition and activity, and setting the deity of natural selection in his stead as the directive agency of the universe. They allow us nothing for our God but an unknown impersonal force from eternity. Now, the lirst and commanding idea of our own existence is that of a conscious, acting parsonality, and that idea we cannot help transferring to the existence of God. If I am, God is my Creator and Father, and the education that God provides for us consequently, as preparing us for himself in that world, where we shall no more see and known by consciousness merely, as through a glass darkly, but shall see God as he is, see as we are seen, and to provides for us consequently, as preparing us for himself in that world, where we shall no more see and known by consciousness merely, as through a glass darkly, but shall see God as he is, see as we are seen, and to the exceeding the color provides for us consequently, as preparing us for himself, as the the observance an revelation in the world. The humanity and divinity of Carist, as a personal reality, are the interwoven warp them and out of them the things concerning

Himself.

The personality of God can be denied. You have never proved it. The eternity of retribution can be denied. You have never proved that. You must live through an eternity of suffering in order to prove either, on your theory of evolution and of believing nothing which sense and experience do not iastiy. But Christ crucified proves both. The principles demonstrated in that transaction prove heaven and hell, and the soul of man forever existent in one or the other, and Christ having come into the world, the manifestation of the Pather's love in order to seek and to save the lost Chrough sin and unbehelf, you are now to be justified and saved from all your former unbelief and guilt through faith in him. You are offered this complete redemption, after a partial experience of ruin; partial, because if God acceded to the demands of your unbelief, and granted to you the privilege, or imposed the requisition of justifying your creed by personal demonstration, you must every one of you be jost forever; because, otherwise the blessed regenerating principle of frust in God as your loving and forciving Father could never by any possibility be wrought in you, and nothing could be possible for you through the ages of endless evolution, save only the desolation of the experience of being forsaken of God, because your own chosen philosophy made it impossible that you should ever know Him as a forgiving Father and Saviar. Therefore God not only comes near to us in Carisi, but embraces and reconciles us to himself in Christ, And therefore this philosophy of evolution that forbids our betieving in God as a loving personal Creator, also renders it impossible to believe in liftin as a new creator.

heaven and earth saith the Aimignty! How sublinely those shafts of the light of food's omnipressure are shot forth into the chaos of men's systems of philosophy. If the Bible had been intended for nothing eise but to oppose this falsehood of the unknown, unknownle, and impersonal, it could hardly have been constructed more definitely or appropriately for that. Or again, if it had been intended to demonstrate a special creation of man by the Aimignty, as of a creature made in his own moral image, to dwell with himself, a partaker of his own divine nature and biosecdness forever, in opposition to the medness of the teachings of Evolution, that man, of all other realities of the universe, was the least created at all, being hast of all, and intercepted from the creative touch and sympaty of Deity by incalculate millions of ages, and equally incalculate millions of ages, and equally incalculate millions of ages, subjectes, separate and yet transitional, through all those; so that, even though the first embryotic particle of protoplasin demonstrated by Prof. Haxley through the miscroscope might have left the iouch of a creative power, the last perfection of the infinite series could not; the soul of man could not, and yet might be a soul, might be that supernatural product or essence of a thinking soul, as the last effort of the conservative correlation and conversion of force, darting suddenly across the guif never before bridged between matter and spirit; if the Bible had been intended merely to oppose the falsehood of this madness, and provide an antidote beforehand against its foreseen mischief, it could hardly have been constructed more appropriately for that.

Now the latest assumption of these scientific teachers is that there is no God, because nature has no need of him. Nature is good enough and capable enough of running force, of steam power and its eternal generation, without him, Nature can take care of herself by directive agency of natural selection and a moderate tendency to variation, providing for n

thous moral sense of man be not such a classar? Let the
natural evolution force of matter as originally endowed,
according to Prof. Heimholtz, can produce, life, soul,
reason, and all things that exist. "Suppose we could
get all the molecules of matter together just as they
started first hand from nature," Prof. Tyndail asks, started first hand from nature," Prof Tyndall asks,
"would the resuit be, without any supernatural power, a
sentient human being? I think it would." And Prof.
Huxley avers that if he could have been himself existent as an observer of the goings on of nature, infinite
ages ago, beyond the most distant geological periods of
our computation, he might have seen and known the beginnings of life from natural material forces. Of course,
now who think thus (for this is not reasoning from facts,
nor indeed is it reasoning at all, but only confecture
must conclude nature to be the only known God, and
the evolution of natural force the only providence of
God.
Charles Babbage some years ago applied the intensity

Charles Babbage some years ago applied the intensity and accuracy of mathematical reasoning to the explosion of the sophistry of Hame, in regard to the improbability of a miracle. He proved it was more probable under the existing positions a thousand to one. Mr. Eabbage's calculating engine was a profound marvel of mathematical science and intelligence, acting in the direction of known mathematical necessity and certainty. It must act on in the same way through a practical eternity, and would be found so acting through all known periods and combinations of numbers. And this can be demonstrated; but the demonstration cannot be applied out of the line of mathematics to the volitions of the human will for example, and the calculation of periodic revolutions there. Nor can we reason from what takes place by the nature of things in mathematical science to what may take place, or must result, by the nature of things in moral science; nor deduce from the periodic changes in the mathematic cycles the possibility, by the same law or arrangements, of the use from morganized matter to organized life, or from animal and vecetable life to intellect and soul. From matter to mind is a change, a gulf impassable by mathematics or by any supposed possible hereditary differentiations or improvements, such as might advance a horse single-hoofed into a horse with three toes, or eice ereat, or a common pigeon into a tumbler, or by any laws of nature that we are acquainted with or can magine. It would be, not the working of the same easened or essential netivity, according to its laws, but a different subject, a different law, and a different wheel in kind.

If now the scientists of evolution could by help of Mr. od. Charles Babbage some years ago applied the intensity

matter t), then we could trace and demonstrate natural evolution or persistent force working its way from the mud-monad to the vertebral organization, and from the monkey to the man, and from matter to soul and spirit, without the necessity of a Creator.

It is difficult to trace and realize the astounding monstreats that persistent force acting along and surely

It is difficult to trace and realize the astounding monstrosity that persistent force, acting slowly and surely
through millions of ages, should, for example, in the
case of the instinct of a bee, by gradual accretion, have
wrought out at length a workman and a workmanship
of mathematical truth and accuracy, one of the highest
results of acknowledged science, unalterable, eternal in
the nature of things, as long as the constitution of nature
remains, the product being the hexagon cell, multiplied
to a social working world, as the instinctive intelligence
of the society of bees, and of each initividual see, acting
in the society of Aforesight by matural selection, working through millions of ages an organization of matter,
life, and intelligence, corresponding to and carrying out
the abstract certainty and reality of mathematical ideas!
That persistent force should have done this with the
bee, but in the case of human intelligence or instinct,
working on also through millions of ages, should have
conducted the man to the creation or building up of a
system, not imaginary merely instead of real, but of

The Rev. Henry Ward Beecher at Ply A great mass of people listened yesterday to the Rev. Henry Ward Beecher in Plymouth Church, the text being taken from I. Corinthians, xit., 31; covet earnestly the best gifts; and yet show I unto you a more excellent way,"

What is that, he began, which was better than these best gifts ?" We are left in no doubt whatever. In the fore part of the chapter may be found the whole framework of the Christian Church. Its ordinances, its creeds. its officers, its polity, its method, were andoubtedly inspoken of not only with respect, but there is the implication of a relative existence in thom, and men are com-It is expressed in the 13th chapter of I. Cornethians,

right of men to associate together and make known any me of thought, whether it be in actence of many of its departments. I maintain the right of num to alienism, if he believes it. I maintain the right of any man to Petagianism if he believes it, to semi-Peharianism, or to demi-semi-Peharianism, if he believes it. I don't believe these things are indispensable, however, nor that we should be forced to behave. I don't believe infant to aprism is justed on in the New Testament. The nearest you can got to it is a far-fetched inference, I don't, however, because I think it is a beautiful ordinance. You say, "Is that the only roundation you have for it?" That is foundation enough.

it is a beautiful ordinance. You say, "Is that the only foundation you have for it?" That is foundation enough.

I advocate the right of sects to organize, and of bodies to govern themselves. If a body prefers to be governed by priests, and to have them governed by bishops, and them in turn governed by cardinals, and the whole by the Pope, let it does. I have not a word to say. All I say is that you must not turn around and say: "This is the only fanns to believe, and you will be damned; and I won't take it?" No! I won't be damned, and I won't take it?" No! I won't be damned, and I won't take it? "No! I won't be damned, and I won't take it? I won't no damned, and I won't take it?" No! I won't be damned, and I won't take it? I won't no damned, and I won't take it it is best for me, all right; but when he comes to put some on my plate, and telis methat I ought to like it and must like it, then I propose to stand out against it. [Langhter.]

First, no man has a right to come into any Christian communion for the sake of changing the authority, doctrine and usages of that church. He must not use the organization for any other than the promotion of spiritual ends. Churches are responsible to God for using the Church to separate men from each other. They are to bring men together, and not set one against his neighbor. Thirdly, no man has a right to impage the bring men together, and not set one against his neighbor. Thirdly, no man has a right to impage the orthodox church when he does not believe in the doctrine of eternal punishment? I hold a man has a ground togo tho any church when he helve not hid to some of its doctrines? For instance, may a man go into the orthodox church when he does not believe in the doctrine of eternal punishment? I hold a man has a ground togo tho any church when he helve he thinks he can realize spiritual profit. If you can live a better Christian life by entering that ohurch, let him do it. If he don't believe in the doctrines of these things that four subjecting him to the crucial test,

fair for him to go in.

A church that has no power in it, dead, dry, and habitmaily dessicating those that come into it, and is merely
a collection of "cushioned scats for dead men to look respectable and stupid in at the appropriate hours on
Sunday morning, deserves no veneration. It must
have sap, and vigor, and working power, and must seek
the welfare and reliowship of all its members. I plead
the right of a man to stay in the church of his fathers,
provided he does not violate the fundamental organism
which has foresworn. If I had no other reason than
that my mother belonged to a certain church, I would
have a right to pray for that church, and to wish it prosporting and success.

which he has lovesome. It is an all other reason than that my mother belonged to a certain church, I would have a right to pray for that church, and to wish it prosperity and success.

The churches in America are a great deal more aristocratic than in Europe, and it is because of the two great wants of men—the democratic want and the aristocratic faith. One wants its relief by our evil institution, and the other wants its faith through the religious institution; and so our churches constantly tend to selectness. Take any community of two or three thousand people; they will build a church holding 59 people, and it will accommodate all that want to go to it; because in the main it falls late the habit of taking the best families. Average the churches of New-York and Brooklyn, and I think it can be shown that the aristocratic or prosperous element takes possession of the churches, and that the great needy classes, or the poor, if they go to them at all, do not go to them as a home, because the churches do not satisfy their wants and cravings. The churches are not as democratic as they are in Europe. They are, largely, institutions for the mutual insurance of prosperous families. [Laughter.]

I have said these things in order to bring out the great conflicts in the Episcopal Church. There are men there who, by mature and oulture, tend to the aristocratic element. They conscientiously say, "This is the genius of the Church." Then there is another body just as sincere that represents the democratic element. They are in the same church, born there, or they went in early. It is their house as much as it is the others, and they say, "This church is to be administered liberally, democratically:" and then these two elements stand and charge each other with insincerity. One says. "You are going to Independency." The new spapers, which occasionally have something to say about religious matters, sometimes come out with," If a man cannot stay with the railing spirit of the Church, why does he stay there? Why don't he go out?"

out of it. It is a disgrace to a church when a goodly man, seeking the welfare of his fellow-men under his charge, cannot stay in it, when there is not toleration enough in the church to let him work on because he has some minute differences. (Appiause, I say to people in the Episcopal Charch, "Don't be cast out of the house! Stand firm where you are. You have a right to have a right to say 'baptism' instead of 'regeneration.' Stand for God, and the Spirit of Christhautty which is at stake in the conduct of Christian churches." If there is a principle on one side that should send a man out, there is a squadron of principles on the other that should make him stay in.

a principle on one side that shoult send a man out, there is a squadron of principles on the other that should make him stay in.

Mr. Brecher, in concluding his sermon, referred to his father's trial by the Presbytery many years ago, and to that of Prof. Swing now in progress, remarking in regard to the latter that he hoped he would be acquitted, and deprecating strongly the tendency of charchmen to insist upon a man's turning a crank one way all the time. It is to be hoped, said he, that all the Presbyterian sections may be unitted, and is this vast aggregation coming together on the ground that there shall be no clasticity of doctrine and "nambaste" everybody that does not think as the rest of them do i (Lauchter.) I shall always love the Presbyterian Churca. My early associations are all connected with it, and I love its brethren as I shall never love any other, for my first entnest work in Christian labors was done in their company. I never cound, however go into that Church again; nevertheless, the great body of its teaching is good and the effect is, beyond all controversy, Christianzing and admirable. I honor the old church, having been so many years in her boson. I sympathize with everything that is for her prosperity. I pray for her besee, and bleased be every man—whether heretic or orthodox—that so preaches as that men's lives are made better and their dispositions reformed.

FIDELITY IN THE MINISTRY.

The Rev. R. S. MacArthur, at the Calcary Baptist Church. The Rev. R. S. MacArthur preached the fourth anniversary sermon of his pastorate yesterday morning in the Caivary Baptist Church, taking for his text, "And I thank Christ Jesus, our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."-I. Timothy, i., 12. Among other things, he said:

In the position which I occupy, I am to be faithful to the principles of the Baptist denomination. I accept these principles because I believe they are taught in Scripture. If I did not so believe, I would not hold them for a single hour. No denominational authority could compel me. I became your pastor on a well-defined basis of bellef, understood by you in calling me, understood by me in accepting that call. Now, I affirm that stood by me in accepting that call. Now, I affirm that the moment I cannot conscientiously hold these views, that moment I should cease to be your pastor. I received ordination and was admitted into the Baptist ministry on certain principles held now, as of old, by the denomination. These views were well understood by me and by those who welcomed me into this great irrotherhoef. Now, I hold that the moment I abandon these views I should cease to call myself a Baptist minister. Common honesty, recognized geverywhere among business meh—not to speak of higher claims—demands this. All these relations are voluntary. Both parties necept the basis of being. Surely whom of the arriver book and rimals, he quietly resigned his position, and left the denomination. I think he was much more con-sistent than many in that Church, who practi-cally repudiate its distinctive teachings, and yet insist upon remaining in it, using its name and enjoying the social position and other emoluments which that name gives. I agree with the views watch these men hold in opposition to some of the practices of that charch; but I do heartily disagree with thom in endeavoring to retain that connection while holding contation, among an motivation, it is to be assenting any been placed over churches by assenting o certain views, and who are determined to teep their places, although they have abandoned ne views which procured them their positions. Two hurch difficulties in the city of Chicago have grown up to the failure to reduce these views to practice, trethren, when I can no longer subscribe to Baptist.

ot God, that he has a congregation to hear him; but I believe that he aman is so called, he will have a congregation to hear him. I would thank God for patting me into the ministry anywhere: I thank him still more for giving me a place in this mighty city. It is a grand place. New-York sits like a queen on her island throne. The wealth, the poverty, the good, the bad of the world, are brought here. New-York, like a mighty reservoir, draws in brain and muscle from all parts of the country. New-York sends out to all the world streams to bless or to curse mankind. There is no greater center of brain power, as seen in newspapers, magazines, and books, than New-York. It is a great thing to strike for God and flis trata here at the center of influence for this continent. I feel the inspiration of this great city; I feel sometimes as if it would swallow me up—as if I could not stem its tide of worldliness and excitement. But if there is much evit here there is also much good. If it is the worst it is also the best city ou the continent. The largest liberality, the noblest manhood, and the most consecrated womanhood if have ever known I have seen here.

I bless and thank God that he put me into the ministry in this church. I love you all. You were my first, and thus far, my only love. You took me without the knowledge which ago gives and without the wisdom which comes from experience. God took me when my stock was below par; if it has come up any since, you deserve the credit, and you shall have the profit. Our work has not been without fruit. God's blessing has been upon us. We have had accessions almost every month during the four years of my pastorate. Our actual membership has more than doubled itself during that time. Our liberality has kept pace with our growth in numbers. We have contributed to benevolent purposes with a commendable liberality. Daring the past associational year alone we gave nearly \$25,000 for purely charitable purposes. We have striven to develop symmetrical Christian character. We have honore

CHRIST'S PRESENCE IN THE CHURCH. The Rev. J. F. Hurst, D. D., at St. Paul's Methodist Episcopal Church

In the temporary absence of the regular paster, the Rev. J. F. Hurst, D. D., President of the Drew Theological Seminary, preached yesterday at St. Paul's Methodist Episcopal Church, at Fourth-ave. and Twenty-second-st. The morning attendance was large. Dr. Hurst took for his text Matthew, chap. 18, verse 20 "For when two or three are gathered together in My name, there am I in the midst of them." He spoke substantially as follows:

This seems to me a very great promise, a strong as-surance. If it is true that the greater includes the less, this promise must apply to all assemblages of Christian worshipers. The mode of introducing the gospei was so novel that the world knew not how to oppose it. If it had been taught as schools of philosophy were taught, so novel that the world knew not how to oppose it. If it had been taught as schools of philosophy were taught, it would have been met; but the world was not wise enough nor strong enough to meet it in its simplicity. It was a now force. In these days we hear a great deal about Caristian evidences, as much as was hearf in the last century, when the great battle was fought against Atheism. Here we have one of the strongest evidences of the divinity of the Christian relation, not merely in the faith, but in the way it was preached. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." To the eye of reason this statement was enough to condemn religion; to the eye of faith it proclaims its divinity. Christ's method of propagating His religion had its counterpart in His provisions for its continuance. Though He sent His disciples forth to preach the gospet to every people, He sent seension was not a departure from the world; He ascended on high that He might be ever with the world, in every home, with every sorrowing one. As He sent His disciples forth He said: "I will be with you even unto the end of the world." This to the Christian is His greatest promise—the abiding assurance of His presence. The worlds of the text, uttered in the earlier part of His ministry, were supplemented all through His teaching. Can any one say, then, that the Christian minister stands alone. Christ is with them even to the end. In this book of contrasts we find God's presence with His followers—with Abraham in His lonely wanderings, with Moses in his eventful life. Carist himself was made to bear His own cross, and afterward ascended to glory. This book of startling contrasts bears no greater one than this; those few humble peasants gathered together and Omnipotence in the midst of them.

It is well to inquire the nature of this presence. The name suggests he object. No philologist has been able to tell why objects bear the names twy do. We only know that the simplest name suggests th

inhabitants of the sea, only a small preportion of which have been discovered and classified. So to each mind certain associations are brought on the mention of well-known names—Whitlield, Cayour. Mention the name of Christ, and what a different class of associations come to the mind. It is the only word in the Bible our missionaries cannot translate; it has to go into all languages and among all people. Mention it to a guares and among all people dependences which a cuild, and all of love and gentleness which a cuild, and all of love and gentleness which a Christ, and what a different class of associations come to the mind. It is the only word in the Bible our missionaries cannot translate; it has to to into all languages and among all people. Mention it to a child, and all of love and geatleness which a child, and all of love and geatleness which a child can comprehend will arise in his mind; to a mature man's thoughts of the mirreless and the wonderful life and death of Christ will arise; to the dying Curistian the name will bring confiden, and strength, and will waft his soul to glory. The name of Jesus means all he was, all he did, and his present relation to man—our High Priest forever. What has Christ's religion done! Contrast the condition of the world when it appeared with us present condition. The angel said to Mary that sho should have a son and should call his name Jesus. Tols was a new name. There were many creat names in history, but this simple name went forth from a remote village, and in three centuries supplanted them all. Christ went forth conquering and to conquer. Let us observe the number who may meet in this name with the assurance that Christ will be with them. There is a degree of indefiniteness about it; and we do not welcome uncertainty in ordinary matters. Business men want something positive, sorbething which will stand the test of the courts. But here is an indefiniteness which we welcome. The number is not fixed who may claim Christ's presence, and the very indefiniteness brings comfort to the most. We Americans are great admirers of numerical strength; we believe in a majority, if of only one. All do not measure spiritual things by such a standard. One of the cardinal doctrines of Christianty is the value of the individual to give color and character to a whole generation. Men who have stood up alone and contended for a principle have been the powers of their generation. In the word of God we flud Jacob going forth alone, with nothing to comfort him but the ladder reaching up into heaven, on which the angels ascended and descended.

The Rev. William Adams, D. D., at the New-York Presbyterian Church.

The congregation of the New-York Presbyterian Church, whose new edifice on West Eleventh-st., between Sixth and Seventh-aves., was dedicated yesterday to the service of God, was formerly a portion of the congregation which worshiped at Houston and Thomp. son-sts. The building, then occupied tumbled down-through some weakness, one evening in February, 1873, After that the congregation divided, and one portion have built this new church. The new edifice is of the ave., at Forty-eighth-st. The cost was about \$80,000, of which the church has afready \$50,000 in hand. The dedication services are to extend through the week. The ermon yesterday morning was by the Rev. Adams, D. D. In the afternoon there was a Sabbatuschool Anniversary, and in the evening there were devoitonal exercises with a sermon by Dr. John Hall.
This evening the Rev. R. R. Booth, D. D., the Rev. C. F.
Deems, D. D. the Rev. Howard Crosby, D.
D., and several others will join in
a service of Ciristian thanksgiving and
fellowship, To-morrow evening the Rev. J. O. Murray,
D. D., the Rev. W. M. Taylor, D. D., and others will join
in discussing Christian work. On Wednesday evening
there will be a seed a reamon at the church. On Thursday evening the Rev. S. H. Tyng, jr., D. D., will deliver
a sermon. The Rev. W. M. Taylor, D. D. will preach on
Friday evening, and on the following Sanday the pastor,
the Rev. W. W. Page, will deliver a instorical and memoral address. There will also be a communion service in
the afternoon.

The opening services yesterday morning were con-Adams, D. D. In the afternoon there was a Sabbatu-

There God was known to dwell, as He dwelt in no other place in the world. In the mutation of events that august structure was demoished. At length a second temple was built on the site of the former, though a less costly and magnificant structure. However, there was one most remarkable announcement made concerning it by Haggai—that the Lord of Hosts would fill the house with glory—and the prediction had its fulfillment when Jesus Christ appeared in the world. In that very structure he walked and instructed the people. The God of Heaven, who aforetime had revealed Himself through the senses, now became incarnate, and declared Hunself to the children of men. The ancient method of communication now ceased. Now, stepping forth from mystery, God declares Hunself in the form of man, entering into the houses and dwellings of men, and into the courts of their temples. Forthwith a new order of events begins. In no other place had God manifested Hunself as in the cartained court of the temple; but the Son of God conhouses and dwellings of men, and tato the courts of their temples. Forthwith a new order of events begins. In no other place had God manifested Himself as in the cartained court of the temple; but the Son of God confined not His body to any one locality. He uttered His truths in the courts of the temple and also at the well of Samaria and on the Lake of Galilee. Henceforth no one place was to be consecrated as God's dwelling place after the same manner as before. All symbols were done away. That temple in which Jesus walked and spoke in time faded away, and its very site to-day is occupied by the mosque of Omar. Christ' having accomplished that for which He came, disappeared from the earth. No more does God dwell with man in the same way as when Emmandel was with us. But it would be contrary to the very words of Christ himself to say that God no more dwells with us. Wherever two or three meet together in His name, there He has promised to be. Carrist declared that other and greater manifestations of God's presence would be made after His departure than ever before. The living spirit of God should visit the world and dwell with the souls of men. It is not to be claimed that this power of divine manifestation is confined exclasively to houses built for worship. Quite the reverse. Yet we are to believe that God's specially manifests Himself in such places, because they are erected for the very purpose of announcing His truths. We are here to declicate this house to its consecrated use, the worship of the living God. [Here all present arose to their feet while Dr. Adams continued.] We dedicate this pulpit to its one service, the proclaiming of eternal truth. May no error ever divert its alms, and may the light of the Redeemer ever shine and burn. When he whose privilege it is to give utterance to the words of Christ from it shall have passed away from the earth, may a long line of faithful men stand in this very spot and testify to men yet unborn, and point them to the Lamb of God. May these seats ever be filled wi the Spring, dedicate yourselves living temples unto the living God. Make this day a birthday of new purposes new hopes, and a new life. Thus shall it be known that niving God. Make this day a british on the purposes, new hopes, and a new life. Thus shall it be known that God is with you from the beginning, and so shall you be the very first in that long column of Christian converts and disciples which we trust will ever be passing on with the years from this temple on earth to that temple which is in the skies.

THE INFINITE GOD.

The Rev. W. A. Saively at Grace (P. E.) Church, on the Hights, Brook-lyn.

The new Rector of Grace Protestant Episcopal Church, Brooklyn Hights, the Rev. W. A. Snively, preached his opening sermon yesterday morning. He was called from St. Peter's Church, Albany, to Grace parish, and succeeds the Right Rev. Benjamin H. Paddock, D. D., who was recently consecrated Bishop of Massachusetts. He is between 29 and 30 years of age, and is tall and of fine physique. His intonation of the liturgy differs from that of most clergymen, in that he never allows himself to drop into that monotonous inlection of voice which is common with his brethren in the clergy. In his sermons, he speaks to a large extent the clergy. In his sermons, he speaks to a large extent extemporaneously, and his delivery is quick, without being so rapid as to be indistinct. His enunciation is clear and firm—indeed, almost emphatic. The attrac-tion of a new preacher, coupled with the bright, cheertion of a new preacher, coupled with the bright, cheerful weather, filled every pew in the edifice. Before beginning his sermon Mr. Snively said that he would be regularly installed as rector of the parish two weeks hence, on Whit-Sunday, by the Bishop of the Diocese. He added: "I have prepared no introductory sermon, though I may deliver one after my official installation. I shail preach to you to-day as if I had been with you to years, and expected to be with you for 20 years to come." The text was from John xvi., 23: "Whatsoever ye shail ask the Father in my name, he will give it you." The following is an abstract of the discourse:

I have selected these words from the Gospel for this day because they strike the key-note of our devotions during this week, in which we are to invoke God's bicesing on the fruits of the field, and it is only proper that they should be inaugurated by a Sunday whose Gospel contains our Lord's own instructions concerning asking. His words inspire the faith which seeks his blessing even in the lower and more cartilly forms of our physical

meds. Rogation Sunday naturally follows the featival of the resourcection. The same power which can lives the lifeless grain of wheat with life; which can lifes form it into an oak; which, from the therey rose me, can bring out a perfect, fragment flower, and from every germ in nature its own completed results, can so as to the bed of a dying mortal and restore the lineering one to peace and health. The direction of much of what is called the scientific thought of to day is a large or the contract of the contract of the different condition of the atmosphere were not the handwork of the Almighty. It looks upon breath spent in prayer in the way as wasted. Against such a place of this different days of the churches here are a standing pretest. He labors best who prays most. No reasonable man would suppose that the crops would grow by the Christian position is that, while recognizing ondary causes, he at the same time rethe fact that above there is a power scenier these. His car is ever open even to the wants of his earthly creatures. The true Chrisways remembers that his best laid plans may arranged by a single catastrophe, that the formen hang upon threads not all of their own which may easily samp assuder, and that ab complex part of our life there is a power that, spics the wants of men, can also direct and could the minutest issues of our earthly affairs. Our takes into consideration all improved methods fing at truth, all maltiplication of power by it machinery, which forcetile seasons, predict, and yet it recognizes that God is in their all and and yet it recognizes that God is in them all an

and yet it recognizes that God is in the content and them all.

Now we go to the second and higher thought, wast we are to contemplate to-day, and that is that our gragers are to be offered in the name of our Lord Jesse Christ, as all our blessings are revealed to us and on ferred upon us through him. The teaching of the share chorch reveals Christ's presence in what we call the providence of the world. It tells of His presence in the great operations of the early days of the church it shows him in the daily occurrences of hie; it rels as that Christ is connected with them all, and it implies that comprehensive principle that there is notonry to that Christ is connected with them all, and it implifted comprehensive principle that there is notang to small for His notice or too unclean for His notice are too unclean for His near. In truth has inground itself into our Christian of votion. The very commonness of the formula we which our prayers close is apt to be us to the truth which they contain pray in the name of Christ is simply it definition of the Christian prayers, for it connects of prayers with the prevailing interession of Himse has passed to Heaven to present the prayers of His per before the throne of God; to offer our desires to according to His command and authority; to seek them His own honor and service, as well as one spiritual profit; and we have only to rely upon His and diatotral work, and have considence in his atonome

EXPERIMENTAL RELIGION.

At St. James Methodist Episcopal Church, at Madison-ave, and One-hundred-and-twenty-sixth-st, the Rev. C. D. Foss, D. D., the pastor, preached upon the subject of "Experimental Religion." He took his text from 1st John, i., 13: "That which was from the begg-sermon, he said:

argument and that of experiment. One looks after arguments, and the other after facts. If you want to find out; whether a man has a good character for honesty, you look at his face, and ask if he comes of a good family, and if he is sober and steady in his habits If satisfied that he is, and that the other points are it his favor, you argue that he is an honest, trustworthy man, and you are apt to be right in so arguing. You are not so sure, however, that he is what you take him to be, as you would be if you knew that his honesty had been tried by the strengest temptation. Experiment, then, is the surest way of arriving at the trach, and it is, therefore, by experiment that religion should be tested, skeptics and a certain class of scientists to the contrary not withstanding. I maintain that religion can be best tested and proved by experiment, because it is only by experiencing it that we know what it really is. By experiment alone does it act upon men's hearts and perfectly adapt itself to the wants of humanity. There is nothing now manifest from the

Christian religion.

It is the duty of all those seeking Christ to approach Him in perfect faith, and to try the experiments appointed by Him. If they will do so, all doubts will vasish, and their souls will find peace and joy beyond expression. Study the New Testament, not for the purpose of picking flaws in it, but for the purpose of seeing the proud truths contained in it, and the truths of his Christian religion will, by experiment, be irresistibly forced upon you. The New Testament is not a mere system of dectrines, but a system of experimental truth; but if men persist in keeping it outside of the realm of their experience, they cannot be expected to believe it. If then they will remain willfully blind, they must do so. God has given them the means of discovering the truth, and if they don't use those means, it is their own fault. Scientists prove their theories by the law of need. They discover a fossil skull with eye-sockets in it, and they say there were eyes in those sockets, not only because the sockets are there, but because it was necessary for the animal to have eyes. Now I will meet the scientists, such as scoffar religion, on their own ground, and convict them out of their own mouths. It is necessary for men to have religion; their souls ery aloud for it. The experience of ages is that men cannot exist without religion, and, fulfilling the very law of necessary, fod gave man a religion, and sent His Son to scal if with Methodist thrushy believed in and practiced experience of the server of the Methodist Church, Dr. Foss said that it was owing to the fact that Methodists tirmiy believed in and practiced experience of the server of the methodist church, Dr. Foss said that it was owing to the fact that Methodists tirmiy believed in and practiced experience of the server of the server of the methodist church, Dr. Foss said that it was owing to the fact that Methodists tirmiy believed in and practiced experience.

GOD'S WAY IN THE SEA.

The Rev. M. R. Vincent, D. D., at the Church of the Covenant (Probe-terian)—Anticersary Services.

The annual sermon before the American

Seamen's Friend Society was delivered in the Church of the Holy Trinity, last evening, by the Rev. M. R. Vincent, D. D., of the Church of the Covenant. The text was: "Thy way is in the sea and thy path in the great waters, and thy footsteps are not known. Then leades thy people like a flock, by the hand of Moses and Aaron." Psalm lxxvii., 19 and 20.

The way of God in the sea, said he among other things, is one of those facts which have grown in significance

with the advance of time and knowledge. What was originally a poetic superstition has become a truth of science and of religion. In an early age, God in the sea is Neptune driving his steeds over the waves; Molus letting loose his winds upon devoted ships, and Proteus shepherding his motley flock of seals. To-day, God in shepherding his motiley flock of seals. To-day, God in the sea means the reign of law all over this apparent waste, the circling of hurricanes round divinely appointed centers; the flow of currents in orderly lines; the nucely adjusted alternations of winds and tides; the gradation of densities and temperatures. No longer the above of nameless horrors which it seemed to the ignorance and superstation of a primitive time, terror has given place to admiration, as men have discovered in it a muscum of divine skill, and a vast fountain of healing. But food has also a way in the sea toward the great moral ends of His kingdom. The God of the Sanctdary is coupled with the God of the Sea in this Psaim, and the connection is neither arbitrary nor unnatural. The sea and the followers of the sea play an important part in the advances of the kingdom of Christ.

The Seaman's Friend Society is so Christian in its basis, so practical in its operation, so tender in its ministries, so waighful over the objects of its care, that it ranks among the indispensable charities. It is this which sets up its refuge for the seaman, which furnishes him with a home, which teaches him to save his hard earnings, and treasures them in his absence with religious fidelity. A record of nearly 200,000, volumes son out to sea by this Society, and of 800 hopeful conversions at increasing claim upon the Church. The speaker noticed several other points entiting the Society to Christian confidence, and concluded by noting the visible and Scriptural omens of success in redeeming the men of the sea.

In reply to charges recently made against the Amerithe sea means the reign of law all over this ap-

confidence, and concluded by redeeming the men of the sea.

In reply to charges recently made against the American Scamen's Friend Society and the management of the Sailors' Home in Cherry-st., the Executive Pinance Committee of the Society have made a statement substantially as follows: "We know and can state that the funds contributed to it (the Scaman's Friend Society) for missionary and benevolent purposes have been conscientiously and economically applied, according to the intention of the donors. The Sailors' Home is owned by the Society, but leased with proper restrictions to the Superintendent in charge, at a rent which is expended upon it and for the relief of shipwrecked and destinute seamen and their families. It is a commodious and confortable establishment, where scamen are bearded at reasonable rates and cared for temporally and spiritually. We think it well managed, and kept throughout with remarkable order and neatness. It has an excellent and bountiful table, its occupied bod-fooms are all ventilated with